¶ MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

¶ "The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons.

PRICE ONE CENT (50 CENTS THE YEAR)

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Private Judgment Is Responsible for Disunity

CATHOLIC: I have proved to you that very few people are led to embrace this or that form of Christianity by "searching the Scriptures." They, nine times out of ten, embrace Christianity first, and do their Bible reading afterwards. I have also proved that the Bible is **not in reality the only** Rule of Faith among Protestants; for they not only accept many **essentials**, such as the Bible itself, Sunday observance, etc., on the sole authority of the Catholic Church, but they follow, as the **Protestant Bishop Montague** writes **(p. 396)**: **hundreds of particulars**, which have been instituted by God in the point of religion, commanded and used by the church, of which, we own, that **the Scriptures delivers or teaches no such things.**" Now, let us examine another claim you have made, and it is the claim of most Protestants—namely, that the Bible is sufficiently plain for any sincere reader to understand its meaning.

PROTESTANT: This is the Protestant claim, else they would not advocate the theory of "private judgment."

CATHOLIC: But the Bible itself declares that it contains many passages, whose meaning is not clear. Read Acts VIII, 27-35; Luke XXIV, 25-27; 2 Peter, III, 16. Moreover, if the Bible is your authority for everything, how is it that you cannot quote the Bible in favor of the "private judgment theory"? On the contrary, you will find this declaration in the holy book: **"No** prophecy of Scripture is made by private interpretation" (2 Peter I, 20). St. Paul would not allow Titus to concede to others the right of private judgment (Tit. III, 10).

PROTESTANT: But isn't the "private judgment" way the only one consistent with individual responsibility?

CATHOLIC: In the light of experience it is one, which has made of the Bible a Babel of confusion, has divided Christianity and occasioned more infidelity than anything else I could point to.

PROTESTANT: Explain yourself more fully.

CATHOLIC: I shall quote from a few non-Catholic sources: "It has been most abundantly proved that from Scripture, **honest** and **able men** have derived and do derive arguments in support of the most opposite opinions"—**W. E. Lecky, in "Rationalism in Europe," vol. II, p. 174.** "England alone is reputed to contain some **seven hundred sects**, each of which proves a whole system of theology and morals from the Bible"—**The Times (London), Jan. 13, 1884.** Even a few years after the "private judgment" theory was inaugurated, Luther wrote: "If the world lasts for a long time, it will again be necessary, on account of the many interpretations which are now given to the Scriptures, to receive the decrees of councils, and take refuge in them, in order to preserve the unity of faith"—**Epis. ad Zwingl. ap. Balmes, p. 423.** "Why did we ever replace a living authority by a dead letter, if we must study the dead languages of the past to understand the Scriptures? The burden is beyond all reason"—**Dr. Von Schelling (Vorlesungen, etc., p. 54).** The infidel says that he prefers to believe that Christ made no revelation at all than to believe that hundreds of conflicting teachings can be supported by the same book.

PROTESTANT: But all Protestants agree on essentials.

CATHOLIC: No, they do not, by any means. But again, let me ask, if the Bible is your sole rule of faith, tell me where it is stated in the Bible what are essentials. You are deciding that question independently of the Bible. Is the belief in the Trinity essential?

PROTESTANT: Surely.

CATHOLIC: But, with the Bible in hand the Unitarian and Socinian teach that it is not; the same might be said about the divinity of Christ. Is belief in hell essential? Is baptism necessary for salvation? Must infants be baptized? Are good works necessary, or is faith alone sufficient? The correct answers to these questions is surely essential, but zealous Bible readers are not agreed concerning the same.

Says Each Latin Convert Costs Them $1316.00

In a recent issue of the Living Church, a weekly of the "High Church" party issued at Milwaukee, Wis., there is a letter from Rev. Bernard I. Bell, of Fond-du-Lac, Wis., headed, "How many converts for your money?" It is prompted by the recent Protestant Congress on Christian Work in Latin-America.

"This Panama matter has set a number of people thinking about the missions already supported by our communion in the continent on the south," writes Dean Bell. "The main good result of this controversy is that it has set many a hard-hearted layman and a goodly number of clergy to investigating what the Board of Missions gets for its money.

"The missions in Latin America apparently cost in the neighborhood of a quarter of a million dollars a year, or about one-fifth of all the money contributed for all missions each year. That is quite a generous proportion, and we have every right to ask what results are being accomplished by spending it thus.

"One is somewhat astonished to find that there are only 8,828 communicants of the Episcopal church in all Latin America. That means we are spending $28 a year for every communicant we have down here. But in the Diocese of Fond du Lac, Wis., just for example, the church spends about $1.40 for each communicant we have. We spend, therefore, for church extension, on this basis of computation, twenty times as much in Latin America as we do in Northern Wisconsin.

"But surely there must have been much growth in Latin America to compensate for this expenditure. Yes, in five years, from 1910 to 1915, we gained in all the jurisdictions put together 720 communicants, a gain of nine per cent. Say that we spent a million dollars in those five years. That would mean that each new communicant cost the general church about $1,316. Think of that!

"My parish contributes about $400 to general missions. In a little more than three years our contributions would convert one Latin-American. In those same five years, despite the continual hyphenating of our population, the diocese of Fond du Lac has gained for the church 460 communicants (also a gain of nine per cent.), at a cost to the general church of about $20,000. Up here it has cost about $43 for each communicant gained.

"It makes the people wonder just a little if the Lord would not have been just as pleased to have had thirty Wisconsinians converted for $1,316 as He has been with one Latin-American at the same price.

"Of course there are many who will retort that Fond du Lac is, or ought to be, a self-supporting diocese, while Latin America is a mission field. Such people know nothing of the history of Northern Wisconsin, where it is estimated that sixty per cent of the population are immigrants or children of immigrants—and of immigrants almost none of whom are of English speech.

"As a plain matter of business, entirely apart from ecclesiastical bias, isn't it an insane policy to deny Wisconsin and Illinois and many other States money to meet the crying demands for church extension, and spend one's money instead where there is so little demand that it costs $1,316 to make one convert?"

Efficiency of Catholic Schools Shown Again

New York, March 5.—James A. Holden, State historian and director of the archives and history of the University of the State of New York, announced yesterday that the annual prize essay contest of the New York State Historical Association has resulted at follows:

First prize, a gold medal, to Miss Elizabeth Schleyer, of Nazareth Academy, Rochester; second prize, a silver medal, to Miss Dorothy Williams, of the Free Academy, Utica, and third prize, to Miss Dorothy Brown, of Nazareth Academy, Rochester. The next three prizes went to young men and women of public high schools.

Nazareth Academy is conducted by the Sisters of St. Joseph.

Following close upon their victory over John Hopkins University the debating team of Georgetown University was accorded victory over the team of Pittsburgh University by the judges last week in Gaston Hall, Georgetown University. The victorious Georgetown debaters were Rufus S. Lusk and William J. Cullen, of the District of Columbia, and Edward T. Hogan, of Rhode Island. Edward J. Callaghan, of Maine, was alternate. Representing Pittsburgh University were John K. Bibby, Fred W. Glaser and Sigmund Arnowitz. J. Dolph Stark was alternate. The judges were four United States Senators and Judge Fenton W. Booth, of the Court of Claims.

Her Continued Existence Her Best Evidence

Dr. Martineau in "Seat of Authority in Religion," pp. 170-171.

"The answer of the Catholic Church to the question: 'Where is the real presence of God?' 'Here within my precincts,—here alone,' has at least the merit of simplicity; and is easier to test than the Protestant reply. It has no absolute need to make its title good by links of testimony running back to afar-off sources of prerogation; no age of miracles to reach and historically prove as a condition of its rights today. It carries its supernatural character within it; it has brought its authority down with it through time; it is the living organism of the Holy Spirit, the Pentecostal dispensation among us still. And if you ask about its evidence, it offers the spectacle of itself. Though it alone has lived through all Christian history, it least affects antiquarian pomp—knowing no difference between what has been and what is; and in its retreat from the movement of the world being hardly conscious of the lapse of time. Itself the sacred enclosure of whatever is divine and supernatural on earth, it has no problems to solve, no legitimacy to make out, no doctrine to prove; but simply to live on and witness of the grace it bears."

Some Information for Non-Catholic Christians, Charitably Offered

Some of our prejudiced non-Catholic readers might look with distrust upon much that appears from the pen of the editor of this paper. Since we have been wont to expose religious fraud, and to answer the calumnies on which the anti-Catholic propaganda feeds, it is likely that we have been suspected of framing our cases the same as our enemies do. Now, we challenge anyone to prove that we have deliberately misrepresented anyone or anything in a single instance. Most of our exposés have been presented in the form of reprints from the secular or the denominational press. They have been the testimonies of Protestant witnesses, and therefore should carry greater weight in the estimate of our non-Catholic readers.

Of our own accord we have proved many times that the anti-Catholic propaganda is equally anti-Protestant at bottom, though its promoters will never reveal that as long as they can utilize the denominational press and Protestant ministers as tools. Now we have evidence ample to convince the most unsuspecting that we are stating the truth.

It may not be amiss to reiterate the connection there exists between the Menace and the Appeal to Reason, the Socialist organ; or the connection between the Menace and the "Free Press Defense League," which feeds socialist propaganda; or the sympathy between these agencies and the atheistic press, such as the "Melting Pot," "The People's Press," etc.

The same connection exists between most of the professedly anti-Catholic lecturers and the un-Christian press. Many of these defamers of the Church and of good women are bereft of even a spark of faith; they have as former socialist propagandists advocated the doctrines of **extreme** socialism, such as free-love, and have had bad records for honesty and morality; or they have connections with "Free-Thought" (i.e., Atheistic organizations).

The "Guardians of Liberty, of Chicago, patronize every week the columns of "The People's Press," which attacks, in every issue, all that Protestants as well as Catholics hold sacred.

The ex-priest, W. F. McGee, who joined the Rationalists recently **(see "People's Press," Jan. 22, 1916)**, was recently invited by the "Guardians" to speak under their auspises. The "Guardians" have also endorsed the murders, the outrages and desecration of the **bandit, Villa.** A year ago one of their courts wrote to him as follows: "We desire to express to you, and other patriotic Mexicans, our hearty approval of your action, and the great good and service you have been and are rendering your people and the country."

We subjoin, for the consideration of our Protestant readers, some excerpts from the **People's Press**, whose columns the "Guardians" of Chicago patronize regularly, and let them judge for themselves whether there is anything Christian in the intentions of this organization. We shall briefly review the Dec. 25, number.

The **first article** on first page is entitled "The Gospel to the Gentiles" and pretends to prove that Christ contradicted Himself in His teachings; it calls St. Paul "the greatest Christian heretic that ever lived." The **second article**, on first page, is that contributed by the "Guardians." The only **other article**, on same page, the most unscrupulous Christian would be ashamed to read, because of its blasphemies and atheistic teaching.

On **page two**, we find the following in the **editorial** column:

"Clericalism, militarism and capitalism compose the unholy trinity ruling the world today."

"Christian God-lies are so old and have been told so often, that many people accept them as truths."

"The Christian who doubts is 'on the road to damnation,' according to the preachers. The contrary is the case."

The **next column**, same page, contains an article by Mangasarian, en-

(Continued on Page Four)

Protestant Resident in Mexico Confirms Charges Made by Us Against Carranza

We reproduce herewith a letter received by a citizen of Huntington, Indiana, from his sister, who resides in the city of Guadalejara. These people are **not** Catholic, but the editor of this paper requested the Huntington gentleman to write to his sister for a plain statement of facts as same appear to a Protestant eye-witness. She writes her brother in part, as follows:

January 4.

Dear Harmon:

Your letter must be answered, for indeed I would be glad if any information I can give will be of service to Rev. Noll.

Candidly, it may be predicted that after his investigations he will be as greatly surprised as I at "reports coming from Tumulty and the Administration."

There has been no difference in persecution under Villa's ascendency and under Carranza.

Among the soldiers are found the lowest class of peons, who have never worked and never will, but in my opinion religious belief, or fear of result to their souls would in all cases protect the nuns from criminal assault.

But all else as to abuse, horrible mistreatment, persecution of priests and nuns, the looting of schools, monasteries, churches, cathedrals, Archbishops' palaces, priests' domiciles, destruction of buildings, outrages of a most dastardly character, he will find to have been facts in every city since April 1, 1915, the date of the beginning of Obregon's victories for Carranza.

Catholic authorities will sustain all of this statement. They must do what they can to exist under these conditions; hence they must join in illuminations and so-classed rejoicings by ringing of bells, etc., over every victory, but of course, without heart in it. I know of cases, sure to come to Rev. Noll's knowledge, where aged priests have put much valuable property in the names of Americans to save it from confiscation.

Priests and nuns are not allowed on the streets in garb of the orders; nor are they allowed to assemble or parade in any numbers, small or great, in any garb.

I forgot to state that the nuns are afraid of assault and horrible experiences if they appear on the streets. Under unfriendly regulations, schools for smaller children are operated in Guadalejara, and some sort of a new system is to be inaugurated by the present Carranza Governor, Berlanga, a young man eager to carry out persecution of whatever character, the meanest of mean devils, tales of whose acts I could relate, but not under the subject of Catholic persecutions.

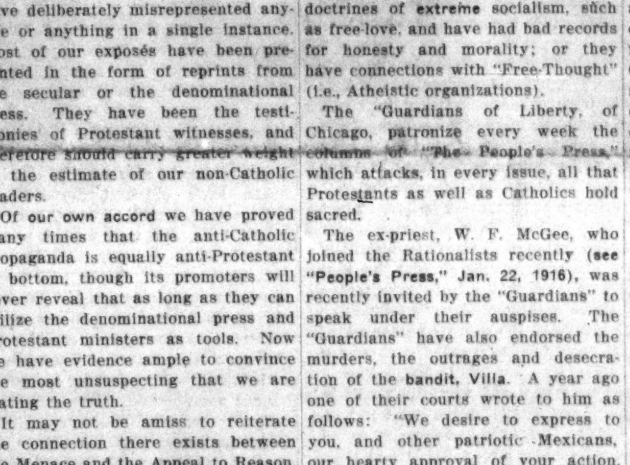
Take any history of Mexico to learn of the centuries old magnificent Guadalejara Cathedral, improved of course from time to time. You remember it. Well, it is comparatively a dilapidated ruin now that will require years to restore.

High, splendid iron fence torn away, seats torn out, elegant tiled floors torn up and thrown away to enable digging in search of treasures. The same diabolical treatment was served the Archbishop's palace across the way.

There are eighty-five churches in Guadalejara, and on one pretext or

(Continued on Page Four)

Demolicion del Templo de la Universidad



Estado en que se encuentran las obras de ampliacion de la Avenida Galeana

Above picture shows street cut through church referred to in article.

The Persecution of Clergy Was for Ransom Money

Chicago Tribune, March 20, 1916.

The Most Rev. Francis Plancarte, archbishop of Monterey in the state of Nueva Leon, and the Most. Rev. Leopold Ruiz, archbishop of Morelia in the state of Michoacan, together with the Rev. John Navarette, priest at Aguas Calientes, are guests of De Paul University—in exile and practically destitute.

For more than an hour they related to a Tribune reporter the persecutions of the revolutionaries in their respective districts, and the misery and starvation of the people of Mexico. They explained how 100,000 armed men maintain a reign of terror over many millions of pious, law-abiding, but helpless people.

Father Navarette said:

"Men join the revolutionary armies because they are starving. They will fight for one chief and then for another without knowing for what they are fighting. They see death by starvation facing them, and reason that it is better to join the nearest army and die with a full stomach."

HID IN PEON'S HUT.

Archbishop Ruiz escaped the revolutionists who came to take him and hid in the hut of a peon. A price of $30,000 was placed on his capture alive, but the peon was true to him and kept him for fifty days. He had then grown a beard and was enabled, in the clothing and sombrero of a ranchman, to escape to the United States.

"Why did they offer such a large sum for your capture?" he was asked.

"Because they knew that if they had me they could extort that much and more from the people to save me from death. The enormous sums that the revolutionists have been able to raise from the impoverished people for the ransom of their priests is an eloquent tribute to the piety of the masses and the affectionate relations between them and the clergy.

"For instance, the principal priests of the City of Morelia were imprisoned and the sum of $500,000 demanded for their ransom. Although poor, the people of the city raised $170,000, and on payment of this sum the priests were released, only to be exiled.

TWENTY-FIVE PRIESTS JAILED.

"In another city of the diocese, Celaya, twenty-five priests were put in jail and subscriptions taken up among the people on the threat that they would be put to death if $30,000 were not raised. When they released them they robbed them of everything they possessed, even of such petty personal belongings as lead pencils, loaded them in stock cars and shipped them to the United States border.

"The hospital, the orphan asylum, and the twelve schools for girls, some of them having as many as 1,000 pupils, were seized by the revolutionists, and the nuns either exiled or dispersed. All priests have been declared incapable of holding any property.

"There have been some outbreaks of the people against such persecution, but the people are unarmed and helpless against the organized military force of the rebels."

For over thirty years Archbishop Plancarte of Monterey, made a specialty of collecting rare Mexican books and antiquities. His library, museum, and picture gallery were destroyed, seized or sold by officers.

Some Plain Talks on the Duty of Man to His Maker

RATIONALISM NEVER ADVANCED A PEOPLE.

(By Orestes A. Brownson, formerly a Protestant Minister).

Nowhere, except in countries under Christian influence, do you ever see any signs of real progress. History records no instance of spontaneous civilization. Ages on ages roll over the savages of Asia, Africa, and America, and bring no change for the better. The tribes east from the Persian Gulf, along the coasts of the Indian Ocean, are today precisely what they were found by the companions of the Macedonian conqueror. The glory of Persia and Arabia is in their dim and fading recollections,—of India, in a remote and unchronicled past, in which, all her monuments attest, she possessed a worship far less degrading than her present abominable superstitions. The vast populations of China and Japan sink, each generation, into a lower deep of infamy. The Turkish hordes have shown no sign of improvement during the five hundred years they have been encamped in Europe, and Moslem life, universally, appears to be burning out, and ready to flicker and expire in its socket.

Indeed, the philosophers of the Progressist school are themselves so well satisfied that heathen nations afford no example of the progress they contend for, that they appeal exclusively to Christian nations for the facts on which they attempt to build their theory. They assume, without proof and against evidence, that the Christian religion is the result of the natural growth and expansion of intellect, and has been attained to by mankind in the order of their natural progress through the ages. So assuming, and finding it superior to the religion of the Gentiles, and that there has been a marked progress in the nations subjected to its influence, they gravely take it and the progress effected under it as conclusive evidence of their theory of progress by natural causes. It is bad logic; for before they have or can have a right to appeal to Christianity in support of their theory, they must prove that Christianity is a natural development. But, unhappily for them, they cannot prove. The facts are against them. They cannot, as they should, trace a continuous progress of mankind from heathenism to Christianity. The worship of heathen nations least remote from the Christian is their earliest, not their latest. The question is evidently an historical question; but history, as is well known, presents us the worship of God before it introduces us to fetichism and polytheism. At the very dawn of history, you find the worship of one God known and practiced. If we are to rely on history, as the advocates of natural progress must, the worship of God, as held by Christians, has not been a development of heathen superstitions, but preceded them, and they are corruptions of it. Truth is older than falsehood, and history proves it, by proving that religion was anterior to superstition. Never did Greece and Rome decline more rapidly in virtue than under and after the teaching of their renowned philosophers; never was the heathen world generally, so far as it had not fallen into absolute irreligion, sunk in grosser immoralities, or in more abominable superstitions, than at the advent of our Blessed Lord; and never, to human judgment, was it less prepared for the Gospel, than when the Fisherman of Galilee transferred the seat of Christian empire from Antioch to Rome. Preparation there certainly was, but not from the Gentiles themselves. It was in the providential settlement and influence of the Jews in the chief places of the Roman Empire, who, when the heralds of the cross went forth from Jerusalem, formed in each the nucleus of a Christian congregation, as do the Irish now in every part of the Protestant world in which the English is the mother tongue of its rulers.

All this belies the hypothesis that Christianity is a natural development. If it had been, you would see in the heathen nations themselves a gradual approximation of its faith and worship. Some might have reached it sooner than others, but all would have been looking and advancing towards it.

Asks "Which Party is Most Loyal to Fundamentals?"

Rev. H. S. Whitehead (Epis.) in "The Churchman."

"From the length and breadth of the land, wherever the Episcopal Church is planted, men are receiving with eagerness the teaching of the 'Catholic party.' In its convents and monasteries intercessions for the spread of the faith are daily ascending. Magnificent self-sacrifice of lives, renouncing all worldly preferment, are of frequent occurrence, and in the present terrible European war it is the Catholic chaplain who is always to be found at the front carrying the Blessed Sacrament to the sick and dying and breathing hope and peace into the departing soul.

"Which party is loyal to the teachings of the Episcopal Church and the Book of Common Prayer—Catholic or Protestant? Who keeps the rules of the Prayer Book, its days of fasting and abstinence? Who recites its daily offices? In whose pulpits are the fundamental doctrines of the Christian faith denied? Who would belittle the Church of our Divine Savior to the level of a sect founded by an apostate monk and a profligate king? Who denies the Virgin Birth and the inspiration of the Sacred Scriptures?" Not the "Catholic party."

Children's School and Playground

CALENDAR FOR THIS WEEK.

March
26. S. 3rd in Lent—St. Ludger.
27. M. St. John Damascene—St. John of Egypt.
28. T. St. John Capistran—St. Gontran.
29. W. SS. Jonas and Barachisius.
30. Th. St. John Climacus.
31. F. St. Balbina.
April
1. S. St. Valerius.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Why are violet-colored vestments worn by the priest on the Sundays of Lent?

Why is the Gloria omitted at Mass when violet-colored vestments are worn?

What is sung in place of the "Ite missa est"?

Do you know why the "Ite missa est" is not sung?

What connection has the violet color with penance?

Sexagesima Sunday—The second Sunday before Lent.

Simony—To barter any sacred office or thing for money or temporal consideration, so called from Simon Magus (Acts viii.).

Simple Feast—The least in rank, the office differing little from that of a feria.

Sins of Others—We are answerable for the sins of others when we either cause them, or share in them, through our own fault; this may be by counsel, command, consent, provocation, praise or flattery, concealment, partnership in the sin, silence, defending the ill done.

Evil is often more hurtful to the doer than to the one against whom it is done.—St. Catherine of Siena.

Answers of Baltimore Catechism Clearly Explained

Why did Christ send the Holy Ghost?

Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.

Pentecost was the Apostles' Confirmation Day. They received the Holy Ghost with His sevenfold gift, and became spiritual men, full of zeal for the propagation of the faith and the salvation of souls. The Holy Ghost also entered the Body of the Church as its soul, as the source of its divine life.

Will the Holy Ghost abide with the Church forever?

The Holy Ghost will abide with the Church for ever, and guide it in the way of holiness and truth.

The soul of the Church will enliven the Body, as long as the body lasts, which will be until the end of the world.

Which are the chief effects of the Redemption?

The chief effects of the Redemption are two: The satisfaction of God's justice by Christ's sufferings and death, and the gaining of grace for men.

To make reparation to the offended Majesty of God was the first purpose of Christ's death; the second purpose was to restore mankind to such friendship with the Creator as was originally enjoyed by Adam and Eve. However, the grace merited by Jesus for all, must be applied to each through the sacraments He instituted.

What do you mean by grace?

By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.

Grace is, first of all a gift, not something which we have a natural right to; and it is a supernatural gift, one bestowed with a view to give our good works a supernatural value, productive of a supernatural reward in Heaven.

AIM HIGHER.

Some ten or eleven years ago I worked at the lunch counter of the Wabash hotel at Moberly, Mo. Mr. Carlisle was then running to Kansas City on the early morning passenger train that left Moberly at six o'clock, and always came in between four and five to eat his lunch. There was something about his personality that attracted me to him. I was then sixteen or seventeen years old. That time of the morning things around the station were quiet and we always talked while he ate his lunch. I remember he always ate two ham sandwiches and drank two cups of coffee. He never varied his breakfast, and because of my friendship for him they always cost him just ten cents.

One morning he said to me: "Rex, what are you going to make of yourself?"

I replied: "A baseball pitcher." That was my ambition at that time. He then gave me some advice that is as pure in its philosophy as any I have seen since. It ran something like this:

"You want to aim higher than that, Rex! You might make a baseball pitcher, but when your arm goes bad they will have no more use for you. If I were in your place I would select a profession that the older a man grows the more useful he is; an occupation that stays with a man right down to the end of his life!"

You can imagine the impression those words made on me. From that day the ambition of my life was turned in another direction and the opportunity soon presented itself to enter the work to which I have devoted the last ten years of my life. I have two diplomas which might not have been mine had not Engineer "Billy" Carlisle said: "Rex, they will throw you down when your arm goes dead."

Not many seventeen-year-old boys get the opportunity to watch the station agent "throw the board" sitting behind the engineer on a passenger train, but that was one of the privileges I enjoyed with "Billy" Carlisle, and some thoughts came into my mind that have since been useful to me in speaking to audiences of several hundred people.

The fact that Mr. Carlisle is a Catholic never seemed to make any difference to me after I became a Protestant theological student. He was a big man engineer to me who had an influence over my life, and used that influence at the psychological moment to make me a better boy, and it comes into my mind that that is the privilege of every man whether he be engineer, priest or preacher.—L. M. (Rev.) Aldridge, Winfield, W. Va.

8.—NUMERICAL.

Answer to last week: "The month of roses."

9.—CITIES.

Eastern Hemisphere.

1. S———: A city with streets that are seven feet wide.
2. J———: The rules and their ruler removed in their pride.
3. V———: Our Colonies freedom from England signed here.
4. B———: Napoleon's Waterloo was fought very near.
5. V———: Beethoven and Mozart long here did abide.
6. C———: One night in a "hole" English prisoners died.
7. T———: From fish off its shores came the first purple dyes.
8. V———: The place is well known from its Bridge of Sighs.

Western Hemisphere.

9. B———: In eighteen-thirteen burned by bold British bands.
10. K—W—: On an island of coral this old city stands.
11. C———: 'Twas here that the flag of secession unfurled.
12. Q———: The only walled city in our Western world.
13. N—O—: The tombs in this city were made above ground.
14. Q———: This city upon the equator is found.
15. M———: The home of the Aztec for many a year.
16. R— —J—: The seat of one great Western Republic's here.

A SOUL'S APPEAL.

Oh God, wilt Thou not help me in my one supreme desire!
This restless soul Thou gavest to me, consumes me with its fire.
It craves for that beyond my reach,
Though I have Faith in all Thou dost teach.
If Thou wilt help me understand,
Ah, how I'll strive and slave to cast
A perfect "something" from Thy mould;
The "deed" or "thought" Thou meanst I should,
When Thou gavest me this soul.

I want to do Thy bidding Lord, and do my duty well;
I know it is a wish of Thee and not a lure of hell.
Answer my prayers, oh Lord, tonight,
And tomorrow, will I start my flight.
I'll toil while life is left to me.
Don't leave me groping in the dark
Until my blood runs cold!
I only ask, Thou help me lift—
My yearning anxious soul.
—Irene West.

OUR CANARY.

Only a God who was truly God,
And in all things all wise
Could have fashioned your tiny head
And made those tiny eyes.

Tiny eyes that see I know,
And tiny ears that hear,
And a tiny chirp that greets me
Whenever I draw near.

God too, made little seeds
That shall not go to waste
As long as tiny little birds
Retain their tiny taste.

Here's your tiny hemp seed,
You're quite excited now,
Take it off my finger
And make a tiny bow.

Now that your hunger is satisfied
Get up in your tiny swing,
Open up your tiny throat
And let me hear you sing.

Only a God could have made those notes,
The sweetest I've ever heard,
And only a man in his selfishness
Could have caged them, little bird.
—JOHN McCAFFREY.

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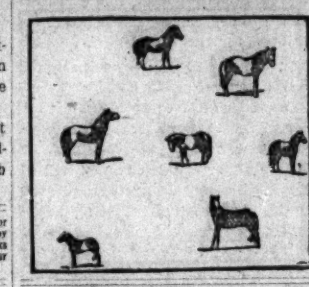
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Thoughts for Third Week in Lent

THE MILL OF LIFE.

Life is a school where we prepare ourselves to live with God. There is many a weary, hardworking son of toil who has no time for prayers or devotions in the struggle for bread. At eventide he seeks rest and with difficulty says his bedtime prayers. These sons and daughters of toil have few hours in life to give to preparing themselves for union with God.

But, struggling wage-earners, the very heat and burden of the day you are bearing, is one of the important means God has ordained to fit you to abide in His presence. Our common work-a-day lives may be our greatest source of merit and sanctification. All the little duties we perform from dawn to dusk, all the little trials that beset our pathway, each tiny sacrifice we make—all are so many means the Heavenly Father uses to make us spiritually perfect and fit citizens for Heaven.

You may wonder why, in this present life, your time is so taken up with worldly duties and cares that pertain only to things temporal. In Heaven you know all will be changed and your life will be purely spiritual. What a contrast! Why has God made it so? But wait. All these worldly cares have a spiritual side, that are for a religious purpose. They are to discipline you; they are to bring out the hidden virtues of your soul and trim away the rough corners of your passions. You are going through the Mill of Life.

Jesus of Nazareth spent thirty years of His life in the home of Mary and Joseph, preparing for three years of Public Life. As a boy He swept the workshop, then He learned to help His Foster-Father, later He worked with him as a partner, then alone. "Is not this carpenter the Son of Mary?" Christ's preparatory school was a carpenter shop. Ours is one kind or another of daily occupation. Here we prepare ourselves "to see God face to face."

Labor well and intelligently done tends to ennoble and uplift character. The humblest household duty well done has its refining effect, while sloven work tends to degrade. The skillful professional man feels above the unskilled laborer, and rightly so. Every man who works intelligently and neatly, if it be but with a spade, is a better man than the makeshift. Our daily work can elevate or degrade.

Daily duties done in conformity with the will of God, sanctify. "Whether you eat or drink, or whatever else you do, do all things for the glory of God." Labor and prayer united ascends with an odor of sweet incense before the throne of God, and brings down the refreshing dews of grace divine. Let your humble daily duties rise as a canticle of praise unto the Most High.
H. F. RONEY.

THE SERMON ON THE MOUNT.

Written for Our Sunday Visitor by Rev. Albert Muntsch, St. Louis University.

One of the shortest, and most eloquent sermons ever delivered, you can find in the fifth chapter of St. Matthew's Gospel. It was delivered by Christ, the Teacher of all nations. Though short it is direct and to the point. There is no ambiguity about it; it contains no farfetched allusions, no vague incentives to righteousness and well-doing. It is a talk for all men of all times. It contains neither introduction nor peroration. Every sentence comes home with a vivid force and is a direct appeal. Like every great sermon it instructs. It bears the hall-mark of great literature. For it is the expression of thoughts of universal and permanent interest, in language becoming its theme.

"And seeing the multitudes, He went up into a mountain, and when he was set down, His disciples came unto Him. And opening His mouth, He taught them." These are the introductory words of the inspired writer. What is the first assertion in this marvelous bit of precious and divine eloquence? It is this beautiful and consoling remark:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The poor in spirit are the humble, and they whose spirit is not set upon riches. Therefore, this sentence has a message for both the poor and the rich; it appeals equally to the man who has gold in abundance, and to him who has a hovel for his abode and crumbs for food. What a much-needed lesson is brought out in these simple words! How sorely this deluded world, clamoring, struggling and striving for the passing things of time, needs this inspiring reminder! It is not gold and silver, and possessions in stocks and bonds that are worth while and that lend dignity and value to the individual. It is the being possessed of a Christ-like spirit, it is love of God and of the brotherhood of man, that alone count in presence of the searcher of hearts.

"Blessed are the meek: for they shall possess the land."

This, too, is a precept of universal application. When fierce anger sweeps over us, when we are tempted to use harsh language and bitter reproaches towards some brother, who, we think, has offended us, then we may well and profitably recall the sweet words of the Master: Blessed are the meek. This recollection should be like oil upon troubled waters. Consideration of these words should cause the spirit of Christian love to take possession of the heart and to check the fiery speech with which we were about to overwhelm one who, perhaps, had intended no evil. Thus we shall heap fiery coals upon his head, and gain for ourselves the blessings of peace. For has not the royal psalmist likewise said: "But the meek shall inherit the land, and shall delight in abundance of peace."

"Blessed are the merciful: for they shall obtain mercy."

Where find a stronger incentive to forgive our trespassing brethren, than these words of the Sermon on the Mount! We all stand in need of mercy and forgiveness. This we learn from the parable of the hard-hearted servant in the Gospel. Many times have we offended against our brother. Often may we have injured him by cutting word or by malicious action. Now the safest way to blot out injuries of this kind, done in the past, will be to cast out anger and furious resentment against those who may have injured us.

"Blessed are the clean of heart: for they shall see God."

And this beautiful promise has always rewarded those who have striven to wear the white flower of a blameless life. No greater happiness than that resulting from keeping one's heart clean from the vice and degrading sin of those who know not God and of those who defile their immortal soul by committing the evil which is an abomination in His sight. We read in the psalms: "The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor: he shall receive a blessing from the Lord, and mercy from God his Savior."

Miss West Answers

(Continued on Page Three)

world today to be led into error by a Church whose ancestors date back to the earthly career of His only-begotten Son. If any one can believe such a fabulous improbability, let him reflect on what actually exists amongst the remaining one-third—the terrible contentions and contradictory creeds and beliefs of over four hundred different denominations calling themselves Christians. Now, if even in the face of such overwhelming circumstantial evidence, they still believe the Church of Rome in error, and admit the success of the Reformation, they will most certainly have to admit that Christ's mission on earth was an utter failure and fiasco, that He did not keep His promises, that He could not have been God at all.

Now I ask you, in the name of common sense only, what sane mortal cannot figure this out for himself without knowing more than the power of Christ's Church and the broken force of those who revolted? It does seem to me that any person with the thinking capacity of a child who has reached the age of reason, could in his own mind reason it out that the Reformation was the error of man in his revolt against the Church established by Christ. Luther in his day, or Mrs. Eddy in a later age, could not reform a divine work. The proof to me is the result! God's disapproval is shown by the failure of their followers to agree or unite, and who will not admit that the Reformation is the indirect if not the direct cause of precipitating the world into agnosticism and indifferentism today? The Mother Church may be doomed to pass through another crisis, but her life is everlasting.

There is nothing in Protestantism that grips or compels the senses. I believe that time will prove that there is no choice—a man will either accept the Church of Rome or become an infidel. Infidelity is the inevitable fruit of "free thinking." To what ghastly extremes will the human mind not run when cut loose from the supernatural, and an authoritative guide. The Bible, God's word in itself, becomes man's word or the devil's word (of which you speak) when interpreted in scores of contradictory ways.

Hence, my good friend, if any power under heaven could succeed in destroying my faith in the Roman Catholic Church, it would, at the same moment, destroy my belief in a God, and I would become the rankest of unbelievers. I could not possibly believe in a private and individual interpretation of the Bible when I look upon its disastrous results on all sides of me. How could John, Dick and Harry be expected to extract God's true meaning from the Scripture alone, when the greatest of Protestant theologians after a lifetime devoted to its study cannot come to a mutual understanding? Why, it is enough to distract the average mind even to surmise such an enormous task.

Our Blessed Savior knew when He established His Church with power and divine authority to administer to His flock that the frail human mind, with its conscience so swayed by sentiment and environment, would not always of its own accord worship the great Architect of the Universe, for the mere love of its Creator, and so He commissioned that Church to teach mankind with His own authority, so that "all might be one"—one fold under one shepherd.

Though our human nature may at times feel revolt at the restriction put upon us, in our sober moments, reason forces us to admit that the authority which the Church bids or commands us to heed is only meet and just for the good of our souls. The Church is bound by a covenant with our divine Lord to perform her duty in strict accord with His commands and in the name of justice. That is why she dare not cater to the whims of man in the twentieth century.

Yes, I believe that we should be taught our faith as a child is taught its A. B. C's by a qualified and authoritative teacher, and, even if I never heard of such authority, I could hardly help believing that such an authority exists.

Certainly we have the Scriptures before us, and—like in a trick of magic, after the performer exposes the trick to you, that which seemed so incredulous and mysterious is quite simple and clear—after the Mother Church has taught us the truth, we turn to the Scriptures and see there her interpretation corrobated by the Bible itself. Such is the satisfaction which the Catholic has. He is not filled with doubt, (even disregarding infallible protection), but is happy and content, for not his own miserable little brain, but the greatest minds of all ages have decreed what the Lord hath commanded. God in His infinite wisdom has given us an infallible interpreter in His Church, and the proof of the Church's infallibility is contained in the promises of Jesus in the inspired word of God—the Scriptures.

I do believe that if Protestants would lay aside the Bible long enough to study the history of that holy book and grasp a few undeniable facts, they would try to get their faith the way the first Christians received theirs.

One thing which I have found out already is, that those outside the Church are in utter ignorance of the constant stream of converts that are being won to the fold. So many people have said to me, "Why I never hear of the Catholics making converts—they never hold camp-meeting or revivals—everything seems to be shrouded in deep mystery." I say, "No, it is a fact, they do not stand on the corner and beat a drum, but in nearly every Catholic church throughout the land men and women of all ages are being instructed and baptized in the Faith. I admit you cannot become a Catholic over night, by simply being inflated with religious enthusiasm."

And now, my good friend, I have made no attempt to offer any argument by appealing to the Scriptures for, since you insist on your way of interpreting them, I could not make much headway. I feel sure I can enlighten those seeking the Truth more effectually by appealing to their intellect through the channel of common sense. Oh, if the people only had less of what the world calls knowledge and more COMMON SENSE (which is akin to instinct—an innate gift of God), they would see farther, live better lives and be happier! Some I will lead by the silken reins of love—others by a rational appeal to common sense—into the Mother Church.

I will not dwell here upon COMMON SENSE; but suffice it to say, that very few people realize the efficacy in the meaning of the word. During my travels over the world I have come into contact with men of every station in life, from royalty to the chimney-sweep, and studying human nature has been a hobby with me, and it has been my experience, that if I had a "gold brick" to get rid of, I should pick the gentleman (?) who thought himself wise through an overdose of book knowledge, for ten to one I could sell it to him quicker than to the fellow who relies mostly on instinct and common sense for his judgment.

I do think one can read too much. I have always been a thinker and an observer. I prefer to absorb from all sides, then filter it out in my own mind. Perhaps I forget I have had the additional advantage of travel. I believe in a limited amount of good sound literature. But I know so many people who read and read without discretion, and so their minds are continually running in the channels of other's thoughts until in the end they really have no mind or individuality of their own. I trust you will not think me egotistical or over confident in my capabilities.

Of course I, personally, am far from being an authority on the Scriptures (though familiar with many golden texts of the Bible), and still I am brave enough to challenge all Christendom, and why not, for the Church of Christ stands behind me and "the gates of hell shall not prevail against it." Heed but these last words, and all this ceaseless struggle against God's Will will end.

And now in conclusion may I add: My good friend, it is easier to convert a Roman Catholic into an Atheist than into a Protestant.

Trusting that you will accept my reply with the same good will in which I received your letter, I remain,

Yours most sincerely,
IRENE WEST.

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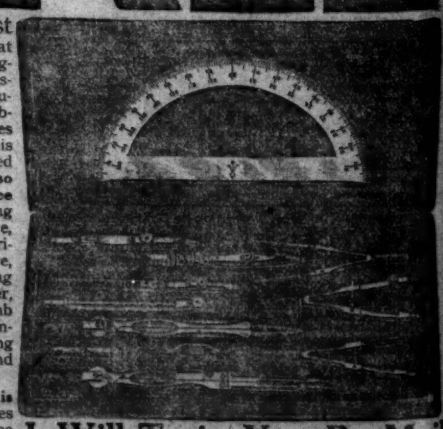
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After Dinner Story

RESIGNATION

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Written for "Our Sunday Visitor" by William Moylan.

(Continued)

CHAPTER XVI.

Drifting.

It is hard to stop anyone of temperament after once started upon a course. Grace had plunged into books from the time that she was able to read; she now sought diversion at the theatre. Good productions were coming every night at the Heilig, the principle theatre in Portland. Grace's enjoyment of good dramatical productions was keen. It was her custom to read everything in book form, if possible, before seeing it played. She and Caxton would read the book and discuss it at intervals in the library and then he would have no difficulty in persuading her to go to the theatre with him in the evening.

She was beginning to evince more than usual fondness for a pleasing toilette. Always having dressed neatly and tastefully, she never extravagantly used money, but now she was beginning to indulge in little extravagances.

"What do you mean, my lady?" said the aunt to her one evening. "Don't you know that you ought to be saving your money for sickness and old age when you have no husband to take care of you?"

But such a pointed reminder as this only served to irritate her already bruised feelings.

"Don't remind me that I have a husband, aunt Mary. How do I know whether he is living or dead? Most likely he's dead, since I haven't heard from him."

"Well, I believe in my heart," she answered, shaking her head solemnly, "that you'd rather he was dead."

"It is wicked to wish for anyone's death, aunt Mary," she said quietly; "don't think I am that bad."

"No, child," the aunt said sympathetically, "I don't think that you have it in you to be that bad. You wouldn't be like your dear, dead mother, but I don't suppose that you'd shed any tears if you heard that he was dead, and I don't believe that I would blame you either. I hope that you will have a good time tonight, child. Good-night."

"Good-night, aunt Mary," and Grace kissed her with unusual tenderness. There was always something so true and good about the aunt. She made her think of home and true, pure things in life; she was leaving them now to meet Caxton. There was always a nameless fear, mingled with the desire to go, when she was going to meet him. It seemed that in leaving her aunt, she was leaving something fine and pure to exchange it for that which was not worthy of true womanhood. As she rode down town in the car, this feeling that gnawed at her peace, would come back. She would picture her aunt, with the soft white hair, like a halo around her head, the neat black and white dress, adorned by immaculately white linen. A sweet and kindly smile was on the dear face whenever she looked at Grace. True, she approved of her going out in the evenings for recreation, and was satisfied with Grace's explanation that it was some friend at the library. Grace evaded the question, when the aunt asked her if she knew anything of the girl's family.

A vague feeling of discontent filled her. If she could only do things openly, with the full consent of God, her aunt, Margaret and the world! This was the constant cry of her heart. Time after time she thought of giving him up, so that she could go back to her old peace of mind and seclusion of life. Then the thought would come of how empty her life would be without him. She seemed to breathe constantly in his atmosphere; the sense of his presence was always with her, for on every side of her was some proof of his devotion to her; even her thought was being moulded to conform to his on all questions concerning the world about her. There was left only the one great barrier!

They spoke little after greeting each other. An exchange of looks was usually the only means of communication, so well had they come to understand each other. Whenever there was a happy culmination to a love affair, they would look at each other sympathetically, with an unsatisfied longing in their hearts. Tonight it was different, because the story of the play was one similar to their own case. As it unfolded, she instinctively drew away from him, and followed, with breathless interest, the outcome of the struggle with the heroine's conscience and the longing to go to the man she loved. Every time the tempter obtained a strong hold upon his victim her eyes dilated with horror. Caxton watched her in alarm. He had planned differently. He didn't think that it would effect her in this way, but hoped that it would be a powerful suggestion for her to "go and do likewise." He would remember to be careful after this, and wished that he had chosen some other form of entertainment for the evening.

At the point where the minister of God tries to keep them from their sinful course, she clutched his arm violently and said, "Oh, she won't yield, will she? Oh, I hope that she doesn't."

For want of a human confident, at this supreme moment, she turned to Caxton for sympathy, although prior to that she had shrunk from him. But when the woman finally succumbed to the temptation, and went with her lover, a great wave of pity for the woman, and yet a feeling of remonstrance, swept over her. Would she ever do anything like that? The question burned into her soul. She drooped into a piteous heap beside him; her head fell on her breast; her shoulders almost met and her chin and mouth partly opened, appealingly as a bird does when it sees that it is at last in its captor's power.

The curtain went down. She shivered and looked at Caxton, her eyes dilated with tears, and asked him in a voice filled with horror:

"Why did she do such a terrible thing?"

"She was taking her life into her own hands, as you see by the lines in the play."

"But what right had she to do that?"

"The right to follow out the laws of her own nature. Why not? It was no fault of hers that she was put on the earth in the first place. Why then shouldn't she follow her inclinations?"

She was determined now to get his full idea of the matter, and felt that she had been dormant long enough. Tonight's spectacle had made her come to a full realization as to where she was drifting.

"Who gave her the life that she was taking into her own hands?" she asked simply.

"God," he was forced to admit, "but didn't you notice that he said in one of the lines that God's justice would never pursue such a tiny atom as she?"

"Nevertheless, God is infinitely just, and therefore His justice extends to the minutest particle of His universe."

"But is this consistent with His greatness and the vast amount of love He is supposed to be capable of?"

"Certainly; God is not cruel or petty if that is what you mean."

She had learned by this time that he avoided any direct statements which might strike her harshly.

"You must remember that God is infinitely merciful as well as just. We were all given light enough to see what we should do."

"By whom?"

"God gives every individual sufficient light to save his soul, if the good inspirations that come from Him are obeyed and not set aside by human will."

He saw that the conversation was taking a dangerous drift.

"Let's go," he said.

The lines that followed the climax had failed to interest them. In fact, she avoided looking toward the stage. Enough had been shown her. She did not want to see the paltry outward consequences. It was the soul struggle of the woman that interested her, and then the question confronted her, if there wouldn't be evil consequences to the man's soul also. Did he not share with her in the downfall? He tempted her, it was true; but did she not help to drag him downward? Was this the mission of a good woman in the world? The thought was awful to her.

She turned suddenly to him and said: "Do you think that I ever want to be the cause of injuring another soul?"

"What do you mean?" he asked a little sharply. They had reached the street and he thought the subject ought to be dropped by this time.

"I mean this—that if anything happened"—she faltered, as if depending on him to decide it, "that if anything happened between us, you would have to share my guilt."

"Oh, nonsense!" She was quite overwrought tonight, he thought, and would have to be dealt with as a child. "What has that got to do with me? I am capable of taking care of my side of things."

"In temporal things, yes, I know, but your soul?"

"My-er-soul?" he didn't seem to be sure that he had one. "Well, I guess that I can look after that, too. But let's end this. You seem to be cold." He noticed that she shivered repeatedly and that her touch seemed to be cold and clammy.

"I hope that you are not getting sick," he said.

"No, I often get this way when I think things over."

"Think things over! You haven't anything to think over now. That was only a play, you know;" he laughed a little nervously. He had unconsciously tumbled on something that he didn't intend to let slip.

"We had better get some hot chocolate," he suggested. "You know that the ride home in the car is long and it may not be heated enough to get the chill off when you are sitting inactive."

"I don't mind," she said, limply.

It didn't matter much to her just what he proposed. She was weary and felt the need of guidance. The outcome of the play had warned her not to do this. But did it matter if she followed him in little things? When it came to big things—well, she was too weary to think about that now. She would leave that to some later time. So, like a child, she followed him, not troubling herself to see just where it was, but just following. He chose a cafe where there was plenty of light and color. He knew her fondness for observing people, and sought there to distract her mind from the subject that seemed to have taken such a firm hold on her. A well-dressed class frequented the place; they were not confined to any particular walk of life, and were the usual cosmopolitan class found on the coast. Two seats at a table for four were the only ones vacant. If he had noticed in time the two who sat opposite, he wouldn't have taken those either.

"What will you have?" he asked mechanically. He was wondering what the effect of the two opposite would have on her.

"Hot chocolate," she said, a little surprised at his abstraction.

"What kind of a place is this?" she said uneasily. She too, was observing the two opposite.

"Don't worry," he said, in a low tone. "People of questionable character sometimes stray in here. Nothing is ever said or done to them as long as they don't interfere with others. It's just like the play tonight. No one has any right to interfere with them as long as they leave others alone."

"You don't mean to compare me to—?"

She checked herself as she noticed a very pretty face turned toward her, but it was pathetic in its weakness. A certain unnatural glare of the coloring in her face and hair and an indefinite, watery look in the lovely blue of the poor victim's eyes told her that this was a woman of the underworld. She pitied these women and felt that they were either the prey of the unscrupulous or fell through ignorance and lack of moral training. Kipling has said rightly that they didn't know and they didn't care. The thought overwhelmed her. Was she caring as she should? Was she acting honorably? She knew well that she would not act this way were she in a town where everyone knew her. Why act this way now? She resolved to set about doing things in accordance with the dictates of her own conscience on the morrow. Her conscience, alone, would be her controlling despot, and not the critical world.

But, alas for human resolutions! She did not want to go home now, and thought that it was better to thrash the matter out with him, since she could not talk it over with her aunt, and pillows made no answers, even if they didn't tell secrets.

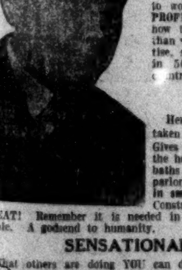
They finished their chocolate in silence, observing the two opposite them in so far as it was well-bred to do so. The young woman seemed scarcely more than a child, about seventeen, Grace judged, but the older woman, she thought, over thirty. She seemed to exert a certain amount of influence over the girl as if she were her keeper. In fact, the way the poor child looked around restlessly, re-

(Continued on Page Four)

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See how pleased these people are. "Delighted with Tub; will recommend it," Mrs. Jennie Hall, Miss. "Bath Tub O. K. Just right size," Wm. Benz, Ohio. "Our Tub has been in daily use. Fine," Mrs. J. E. Randall, N. Y. "Have been using your Tub. Could not do without it," Mrs. G. C. Money, Iowa. "Robinson Tub first class," Chas. A. Massie, Wash. "Tub arrived. Children and all delighted," C. R. Loucks, La. "We all took a bath. It sure is a daisy," O. L. Morris, Ore. "After testing your Tub can say it surely is a wonder and gives entire satisfaction," O. F. Morgan, Ohio.

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Sign the coupon below. Let me tell you the amazing story of "Steeline;" let me tell you of that ingenious device that makes the tub self-emptying; let me tell you of the years of self-sacrificing experimental work; the years of unremitting effort in the working out of an ideal; perfect bathing facilities for every home, that the rich, the poor, the high, the lowly, might have the comfort and convenience, the pleasure and luxury of a modern bathroom. Let me tell you of this wonderful invention as it is today, an article which I honestly believe to be the greatest invention for the average American home of past century. I can't tell you all this in person, so send the coupon below and let me write you a long letter.

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I wish that I might call a meeting of all ambitious men and women in America that I might talk to them and tell them of the tremendous possibilities in this business; show them the sales my other representatives are making; convince them beyond the possibility of a doubt that here at last is the chance they have been waiting for; the "opportunity" that is said to knock at every man's door once. If I could only look you squarely in the eye and tell you all the facts about this wonderful business; if I could only lay before you undeniable proof—stacks of letters and orders on my desk; if I could show you enthusiastic letters from Robinson Representatives—Hesitate! Why, man you wouldn't hesitate for the thousandth part of a second. You would drop everything, your job, your business, like a "hot potato," and say "Robinson, I'm with you."

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I want to tell you the entire story. Then you can decide whether or not you appreciate the immense possibilities of the business I want you to start in. You will read of hundreds of men in your position who were at first skeptical, then curious, then enthusiastic, who are making bigger money today than they ever thought possible in their most roseate day dreams. I will tell you how one ambitious person in each community can connect with "Opportunity," get a stranglehold on success; know the blessed stimulus of financial independence. You will then realize, know, and appreciate the fact that honesty and ambition combined with the right proposition and backed by conscientious effort are the only requisites to an abundant success.

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Is it necessary for a Catholic to believe in miracles?

A Catholic must admit that miracles are possible and that miracles have been wrought. The Christian religion stands or falls with miracles. They formed an integral part of our Lord's ministry; they are the support of His stupendous claims. The fact that Christ wrought miracles is the best authenticated fact in the history of His life; and if they are eliminated from that life, the Gospels become a heap of ruins and Christ Himself almost a mythical personage. The greatest of miracles is Christ's Resurrection from the dead. It is the groundwork of our belief in Christianity, and with St. Paul we say: "If Christ be not risen from the dead, then is our preaching vain, and your faith is also vain" (1 Cor. 15, 14).

How should one answer a person who says miracles are impossible?

Answer him by asking a question: How shall the finite dare to limit the Infinite, and say to Him, "thus far shalt Thou go and no farther"? The Author of Nature and its laws, would no longer be God, if He were unable to alter or suspend these laws, or bring into play powers of another order. Huxley has said: "No one is entitled to say a priori that any given so-called miraculous event is impossible" (Science and Christian Tradition, p. 133).

What does the Catholic Church teach in reference to conversion?

When a Catholic speaks of conversion he usually means the conversion of a non-Catholic to the Catholic Church. Of course a return from evil to good ways is also frequently termed "conversion."

Every man is bound by the natural law to seek the true religion, embrace it when found, and conform his life to its precepts. Man, by the natural light of reason, is able to arrive at the certain knowledge of the existence of the one true God. Faith is an act of the understanding, whereby we firmly hold as true whatever God has revealed. The fact that God has spoken is certain. God spoke of old through the Patriarchs and Prophets. In later days, He spoke through Christ. In our day, He speaks through His Church, commissioned by Christ to speak in His name.

The first step, therefore, in the normal process of conversion is the investigation of the Church's claims. The external grace which draws a man's attention to the Church and causes him to begin his inquiry is as various and manifold as there are individual inquirers. Whatever may have been the initial motive, if the study be pursued with an open mind, and impartial study, we hold that it will lead to the certain conviction that the Catholic Church is the true Church. This conviction, however, is not yet the act of faith. One may hesitate, or refuse to take the next step, which is the "good will to believe." This "good will to believe" leads to the third and final act, the act of faith itself: I believe what the Church teaches because God has revealed it. Then follows baptism by which the believer is formally received into the body of the Church.

The whole process of conversion is supernatural. Conversion is a grace of God. Only he can believe to whom the grace of faith is given. And only to him will this grace be given, who earnestly desires it and prays that "the kindly light might lead him on."

What do you understand by the terms "regeneration" and "sanctification"? When and how are the same experienced by the individual?

Sanctification is the result of regeneration, hence the two terms are often used indiscriminately. Regeneration means a rebirth. It is the change wrought in the soul by the removal of sin through the infusion of sanctifying grace. The very idea of spiritual rebirth requires that the justified man receive through this spiritual birth, which is the effect of divine grace, a quasi-divine nature as his "second nature," which cannot be conceived as a state of sin, but only as a state of interior holiness and justice. Thus only can we explain the statements that the just man is assured "participation in the divine nature" (2 Pet. 1, 43, "becomes a new creature" (Gal. 5, 6), effects which depend on justifying faith working by charity, not on "faith alone."

In Biblical use regeneration from God is always used in connection with baptism, which St. Paul expressly calls "the laver of regeneration" (Titus 3, 5). Christ declared: "Unless a man be *born again* of water and the Holy Ghost, he cannot enter into the kingdom of God" (John 3, 5). Hence the soul is regenerated in baptism. If, unfortunately, after baptism, the soul is deprived of spiritual life through mortal sin, sanctification may again be effected through penance.

Catholic teaching holds that justification is a true annihilation of sin and not merely a covering up of the sins which still continue, or that the holiness won is simply the imputation of the external holiness of Christ. Justification, though it implies a certain sinlessness (1 John 3, 9), does not necessarily exclude from the state of justification the possibility of sinning.

In one of your papers you stated that your Church was not doing her duty along missionary lines and that the Protestant churches were doing more. It is strange when the mother Church does not take the lead in everything. It must be that it is time for the daughter to look after the mother.

The article you refer to called attention to the indifference of the average American Catholic towards missionary endeavor. When it was stated that Catholics in this country contribute far less in money for missionary work than Protestants, this does not mean that the results of their contributions are not as far reaching. We are spending less money than Protestants for missionary purposes but are achieving greater results. But far more could be accomplished if Catholics were more generous in their contributions for missionary purposes. To arouse them to greater activity in this regard the comparison between Catholic and Protestant missionary effort was instituted.

We did not say that the Church was not doing her duty, but that Catholics in America could do far more. All the nations that have been christianized have been christianized through the effort and zeal of the Catholic Church. Not a single nation has been christianized by any Protestant religion since its birth. The early history of the two Americas, as of every nation in Europe, bears ample witness that the Catholic Church is eminently a missionary Church.

Why does the mother-Church have to depend upon the testimony of free-thinkers and of Protestant ministers?

The Church does not depend upon the testimony of free-thinkers and of Protestant ministers. It has been the policy of this paper to quote such testimony, not to establish the teachings of the Church more securely, but to remove prejudices and false notions entertained by many non-Catholics concerning our faith. If we speak in our own defence we are not considered impartial. But when those outside the fold, who hold no brief for the Church, speak in her defence, they cannot be accussed of prejudice or impartiality.

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The Society of the Divine Word, Techny, Ill.

Alice—(1) Not if you seek that information from your mother; (2) Not as regards yourself, but it is as regards others.

M. S.—With the pastor's permission, yes.

Faithful Reader—Some priest in your city is better acquainted with boarding schools in the immediate vicinity than we are.

Chicago Nurse—The Franciscan Sisters, whose motherhouse is at Lafayette, Indiana, are the community you refer to. Your nationality will not be considered in connection with your application.

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REV. JOHN F. NOLL, LL.D., Editor

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HUNTINGTON, INDIANA, APRIL 2, 1916.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper."

POPE PIUS X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

NON-CATHOLICS SEEM NOT TO GRASP THE RELIGIOUS CONDITION IN MEXICO.

Nearly every day we receive marked copies of denominational periodicals containing editorials or communications on the present religious situation in Mexico. They all convey the impression that the de facto government, while justifiably anti-Catholic, intends none the less to be Christian. What a delusion! The latest decrees direct from Carranza or from the military governors, who rule by his grace, forbid religious instruction in any form both in public and **private** schools, **and in the home.** Ferrer, or infidel schools, or better still, **anarchistic** schools, are to be established. **Article 28,** of the new law, dated Toluea, Dec. 20, 1915, reads: "It is absolutely prohibited to teach any religion in private schools and in any other educational establishment, **no matter of what class or nature it may be."**

Read this from **"The Conquest," (Chicago, Feb. 12, 1916):**

CARRANZA PLEDGES RELIGIOUS FREEDOM.

"The relation of Carranza to religious parties in Mexico has been a very interesting question ever since the United States government recognized him. The Washington representative of Carranza has thus stated his attitude: 'The Laws of Reform, which guarantee individual freedom of worship, according to everyone's conscience, shall be strictly observed. Therefore, the Constitutionalist government will respect everybody's life, property and religious beliefs, without other limitation than the preservation of public order and the observance of the institutions in accordance with the laws in force and the constitution of the republic.'"

Carranza gives freedom to **believe** as you like, yes, because he couldn't stop that. But he does not grant freedom to practice what you believe.

—o—

Another thing: The editors of these denominational journals are either woefully ignorant of the meaning of Catholic teaching and practices, or they deliberately misrepresent the same. Read this from the **Christian Herald,** published in New York City:

"Professor R. A. Brown, Merida, Yucatan, Mexico, writes: 'Last week the great aristocratic church of Merida was swept clean of its last idol and turned over to the Students' League of Yucatan for its assembly room. A certain Mexican, whose hands were still covered with the dust of the idols he had been helping to smash, said to a friend of mine: 'We saved a few images which we are going to take to the public schools and, standing them up before the children, say, 'There you see what a santo looks like, and now you see how he can be destroyed.' Then with a hammer the image will be pounded to pieces before the eyes of the children.'"

The impression the writer intended to convey is that Catholics worship statues as idols. Does he really believe they do?

—o—

Here is another on the **Idol** and **Bible** fable:

"Counting the idol worshippers, Greek and Roman Catholics, who have never seen the Bible, Mohammedans and others who know nothing of Jesus Christ, about nine out of every ten of the world's inhabitants are without knowledge of the Savior, who died for them" **(Missionary News, New York City, December, 1915).**

We venture to say that any ten-year-old child in the parochial school knows more "about the Savior, who died for them," than most college-graduates who are not Catholics.

—o—

You have always been urged to make a "Morning Offering" of all your prayers, works, sufferings and trials of the day to Almighty God, in order that all might become a prayer conducive to the honor and glory of God and your own spiritual profit. Here is an excellent suggestion from a contributor to the **"Sentinel of the Blessed Sacrament:"** Learn by memory the first short prayer said at the offertory of the Mass, and repeat it frequently during the day. The practice will make you a participant in the Holy Sacrifice which is being offered somewhere at any time of the day or night when you might say the prayer. It reads as follows:

"Receive, O Holy Father, Almighty and Eternal God, this spotless Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my countless sins, offences, and omissions."

In the midst of your hardest work during the day, during your evening recreation, when sleep is slow to come to you after retiring, the direction of your attention to the Mass being said in some part of the world at that moment, and the recital of this prayer, will surely center Heaven's interest upon you.

—o—

The **Hon. J. F. Rutherford,** of the New York City Bar, is lecturing throughout the United States, and is endorsed as the "best known layman lecturer in the world today." Yet, read what he said in a lecture at Cleveland, Ohio, on Sunday, March 5:

"Constantine, in the third century, adopted Christianity for his own ends, and, during his time, reading of the Bible was forbidden, and any one having a Bible, the priests excepted, was penalized."

We are amazed. Bless you, the world did not know in Constantine's day what was really Bible. The canon of the New Testament was not determined until after Constantine's death. Moreover, Constantine embraced Christianity, not in the third, but in the fourth century.

We were led to write the instructions on the Bible, contained in this paper, not to gain a point for Catholics, but precisely because hundreds of letters have come to us from Bible scholars (?), who have not the remotest idea of the history of the Bible. As, in other matters, so in this, the accuser, not the accused, is in need of information.

IN THE PARISH

By Edw. F. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

THE SODALITY DEMONSTRATIONS.

A leading feature of the Sodality Unions now being organized are the citywide demonstrations in honor of the Blessed Virgin by the Union, and which all the Sodalists attend. As was said before, these demonstrations occur four times a year, approximately on the Feast of the Annunciation, March 25th, towards the end of May or the beginning of June, on the 8th of September, the Feast of the Nativity of the Blessed Virgin, and the 8th of December, the Feast of the Immaculate Conception.

In smaller places it may be possible to gather all the Sodalists into one church for the demonstration. In larger cities it will be necessary to divide the city into districts and to choose one church in each district as the center for the celebration in that district. Then on the next occasion another church may be chosen in the district, and so in rotation every church in the Sodality Union will be the center of a stirring demonstration in honor of the Blessed Mother.

These celebrations are, of course, primarily of a religious character. Vespers and Benediction of the Blessed Sacrament, with a special choir, and with every detail of music and ceremony carefully attended to, will be the chief features of the demonstration, followed by a stirring sermon by one of the Directors on the ideals of the Sodality or on some feature of its work or its rules.

It is very strongly recommended, however, that after this religious celebration a brief social session be held in the school hall or some adjoining building, at which the Sodalists may meet one another and cultivate the spirit of Christian charity.

The details of these demonstrations should be in charge of a committee and should be very carefully arranged. Nothing should be left to chance or accident, and reliable and energetic Sodalists should be put in charge. Anything less than excellence in these demonstrations is unworthy of the glory of our Blessed Mother, and no pains should be spared to make the demonstrations in her honor as attractive, as devotional and as interesting as is possible under the circumstances. These quarterly demonstrations of Sodality spirit will powerfully stimulate the fervor of the Sodalists, will be an inducement to good Catholics to join their parish Sodality, and will bring down the blessing of God on the parish and the city through the great honor and public praise which they render to His most august and Blessed Mother.

THE WORLD FOR CHRIST

By Rev. Joseph Husslein, Associate Editor of AMERICA

SIXTY-MILES-AN-HOUR MOVEMENT.

The speedometer is the latest device for increasing subscriptions. It has at least been applied successfully in various chapters of an active non-Catholic league. The story told in the Epworth Herald may serve as an object lesson for Catholic parishes, societies and leagues. There are countless similar devices that can be used. It is the zeal with which they are carried out that counts.

Four weeks in advance the vice president of one of the league chapters, to which we shall confine our attention, began his preparation. Two weeks before the important night he distributed his advertising literature, making it clear why the league organ should be more widely read. From the very beginning of the campaign rough board signs were to be seen around the league room, stirring up a lively interest: "Look Out for Sleepy Town," "How Is Your Gasoline?" and similar admonitions that prepared the members to make good speed when the subscription night would come.

The speedometer was to indicate the increase in circulation actually attained. Sixty miles an hour would mean sixty subscriptions for that evening. Since fewer than thirty families were finally to be represented at the decisive meeting of that small league chapter, this would be making excellent speed. Could they reach it? To do so it would be necessary, of course, to get subscriptions from outsiders, or in some cases to subscribe for others out of their own pockets.

Here precisely is one of the most necessary and apostolic works in which Catholics can participate. They must seek to place solid and interesting Catholic journals into the hands of those who otherwise would never see any Catholic literature the whole year around, if left to their own initiative. Such reading must almost be forced upon them in the beginning, as medicine is upon a sick man. There could be no worse symptom of spiritual anemia, with serious danger of a break-down in faith itself, than the absence of Catholic literature from a Catholic home.

There are non-Catholics moreover who need the information a Catholic journal will give them. It will overcome their prejudices, answer their difficulties, give them an insight into the one true religion and finally may lead them safely, with the help of some Catholic friend it may be and the assistance of the priest, into the Catholic fold.

The Sunday night before the subscription evening, of which we have spoken, the zealous advocate of the league Herald threw out among other encouraging remarks the following observation:

"Now this speedometer is going to indicate just how much faith we have in our ability to travel sixty miles an hour. Next Sunday night you are going to do just what you want to, and our indicator will point straight to our ambition. But remember that the same will that can push us to success will allow us to stand still and not move a bloomin' inch."

On the evening itself, the president, the vice president and the pastor all spoke to the same purpose: the need of availing themselves of their literature. So finally the meeting was ready for the supreme test of the speedometer.

"We are now going to crank over," said the operator. "But first I want an expression of your faith. Every one stand up."

They did so, and he started the indicator around, asking them to sit down when it pointed out the speed which they believed they could actually attain. It moved to ten, twenty, thirty, forty, fifty; and they all still remained standing. At fifty-eight he said:

"Isn't there one here who has just a little doubt? Will he kindly be honest and take his seat at fifty-eight?" But they remained immovable. Two more points, and sixty had been reached. Then they all sat down.

The real work now began. One by one, the subscriptions came in. Soon all the families had subscribed. But they were still far from their maximum speed. At forty-eight the indicator at last stood still. There were no more names in the operator's hand. There was a pitiful look on their faces when he turned to them and said: "Well, we didn't do it."

But that was not the end. He now recited for them the poem: "How Did You Die?" If we must fail, is the lesson he wished to drive home, let us be sure that we have failed nobly, doing all that lay in our power. That was a spark which might well kindle a conflagration.

A Leaguer sprang up and interrupted him: "Just a minute. I am not going to give up yet. I know we have done our best to-night, but I am not willing to stop short of the sixty-mile limit. I will be one that will guarantee another subscription!"

There were five more guarantees faster than they could be counted. Needless to say, the indicator did not stop that night until it reached sixty. Next year they may probably need a hundred-mile speedometer.

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"Morality cannot endure without religion behind it. Intellect and brains, developed by the schoolhouse, will not make the nation survive, unless there also is a correlative attention to the heart and soul."—**Bishop Quale, (Meth.), Minneapolis, Minn., Jan. 24, 1916.**

Take care that the worldling does not pursue with greater zeal and anxiety the perishable goods of this world than you do the eternal.—St. Ignatius.

With the Editor Along the Mexican Border

From Del Rio we took the train to Eagle Pass, Texas, which is also on the Rio Grande, but about fifty miles to the south. This place was filled with refugees who were, for the most part, those who had been followers of Villa and feared Carranza too much to return to their old homes after the latter's recognition. On the day of our arrival the resident Mexicans staged a home-talent play for which they charged fifteen and twenty-five cents admission, and gave the full proceeds (about one hundred dollars) to the very needy among the refugees. The whole play was in Spanish and was equal to the best the writer ever witnessed up north. The Mexicans are natural actors. The church for Mexicans at this place is sixty years old, and the congregation quite large. The church is filled to the doors at three Masses on Sunday. Father Bugnard, a French Oblate, is pastor, and is beloved by all. He has labored among the Mexicans along the Rio Grande for twenty-five years, and dearly loves them.

Since we arrived here on Friday evening, it was impossible to visit the school until Saturday morning, but the Sisters had nearly all the children back to render a pretty program in our honor. Here the school was too small to do efficient work; hence we provided for an additional room, and promised to contribute something toward the support of the Sisters. Among the refugees whom the writer met, was a physician, who was born and reared in the United States, but who established himself in Mexico in order to practice medicine. He married there, and at this time had several grown-up children, two of whom took part in the home-talent play referred to above. The doctor had been on Villa's side and after Carranza's recognition was eager to return to his Mexican home. Carranza's niece was visiting at Eagle Pass just the week before our arrival, and the doctor entertained her at dinner. At the table, the present Mexican situation was discussed, and to ingratiate himself with Carranza the physician began to pay some lofty compliments to the first chief, when, to spoil it all, his seven-year-old daughter intruded herself with the remark: "Why, papa, you talk so differently now; you have been calling Carranza all kinds of bad names." Now the doctor is afraid to return home.

Another man I met here was one, who had been pay-master in Villa's army, and who was condemned by Carranza to be shot. However, he succeeded in escaping to the American side after having been shot through the elbow by a Carranzista soldier. This man is a fine gentleman, and is very religious; he speaks Spanish and French equally well and has a fair knowledge of English. He would like to remain in the States; hence, if there be any of our readers who could give him employment, such a one would make no mistake, and incidentally would have a chance to learn Spanish and French.

From Eagle Pass we crossed the Rio Grande over to the Mexican side, where lies the town formerly known as the City of Porfirio Diaz but now called Piedras Negras, where we witnessed extreme poverty; we saw many people picking up grains of corn from the street to make their bread with. We visited the parish priest, who is a Spaniard, and who had just returned from Spain. He said he had as yet been unmolested by the military governor. The priest lives in what we would term the "sacristy," a room connected with his church. His study, parlor, and living-room are all one, and look pretty bare. As in most Mexican towns the church faces the public square, which is parked, with the city hall on another side of the square. Carranza's soldiers were numerous here, and were idling their time in pool and billiard rooms. After partaking of a genuine Mexican dinner, at which roasted kid was the principal dish, we returned (Saturday afternoon) to San Antonio, arriving there about ten o'clock at night.

Readers Speak To Readers

Tonaprak, Nevada, Oct. 9, 1915.

Reverend and Dear Father:

A few months ago I established a Sodality (Holy Angels) for our little boys and girls, with this object in view, that they will show themselves not only adoring angels in church, but working angels also on the outside. These little children promised to bring a good Catholic "paper" to every family here, and they agreed to pay for it by their monthly contributions. But what paper? Well, two weeks ago a few sample copies of "Our Sunday Visitor" were sent to me and I decided that your paper will be our paper in the future. Therefore I wish to subscribe today for 100 copies for one year.

The few copies I had received were placed in the back of the church last Sunday and they went like hot cakes.

Yours fraternally in Xto,
J. DISS.

Portsmouth, O., Feb. 6, 1916.

Rev. John F. Noll, Editor:—

Enclosed find check for 28 six-month subscriptions for **Our Sunday Visitor.** From Scioto County Federation of Catholic Societies, Portsmouth, Ohio. The above names are fallen-away Catholics. Our County Federation is going to hunt up all the names of fallen-away Catholics and send them **Our Sunday Visitor.** Respectfully,
WM. C. SCOTT, 1305 Finley St.

University of Notre Dame,
Notre Dame, Ind., Nov. 27, '15.

Editor "Our Sunday Visitor:—

Your worthy paper has done a world of good. Since I began to get **Our Sunday Visitor** I read it and pass it on to another young man, and through reading it he has been taking instructions from a neighboring pastor. He also passes the paper to two of his friends. D. M. LINDEN.

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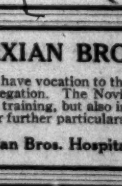
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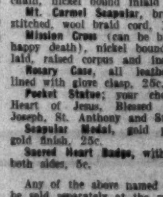
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